HEZEKIAH'S
RECOVERY.

OR

A SERMON, SHEWING
what use HEZEKIAH did, and
all should make of their deliverance from sickness.

First preached, and now published
by ROBERT HARRIS, Pastor
of HANWELL.

LIBRARY OF THE
UNION
THEOLOGICAL SEMINARY.
NEW YORK.

LONDON,
Printed by *Iohn Haviland* for *Iohn Bartlet*, at the golden
Cup in the Goldsmiths Row in Cheape-side.
1630.

LIBRARY OF THE
UNION
THEOLOGICAL
SEMINARY
NEW YORK
NOV 11 1944

LONDON,

TO THE PRESENT READER, ESPECIALLY to his once-Hearers about LONDON; THE AUTHOR WISHETH all peace and goodnesse.

MVch honoured, and respected in the Lord; its not time to dwel upon private passages, all our spare houres are too few for publike prayers and praises: of those I have said something already, I only adde this for the present. The estate of the Church abroad, our States assembled at home, challenge our utmost performances in that kinde. Of these I cannot (indeed, who can?) say enough. The mercies of God are wonderfull towards us, as men, as Christians, as English-Christians: When I lay our selves by other Nations and Churches, I cannot read what Moses said to his Israel, and not make it ours. Happy art thou O England, who is like unto thee, O people saved by the Lord? &c. Deut. 33.29. For what Nation is there so great, who hath God so nigh unto them (the onely glory of a Nation) as the Lord our God is, in all things that we call upon him for? Deut. 4.7. What publike suit did we ever preferre that did not prosper? instance one; nay judge, what could

Peters Enlargement.

have beene done more for this Vineyard, that the Lord hath not done in it? Eſay 5. 4. If peace be worth thanks, we have had it, if plenty, we have had it, if victory, we have had it, if the Goſpel, if all, we have had all, if we have loſt any thing, thankeunthankfulneſſe, if we loſe more, it will bee our owne fault: for God takes us for ſeruice, but what unthankefulneſſe makes. Let us not then ſtand ſtill, till the Lord recover his owne from us, as once from Iſrael: but

Hoſ. 1. 9.

1 Chr. 29. 14.

whileſt he bleſſes us, let us preſent him with his owne, and ſhew our ſelves truly thankefull, whileſt he is infinitely bountifull. Now true thankefulneſſe is no leſſon ſoone learned; 1. the thing it ſelfe is made up of many parcels: 2. the party that undertakes it muſt be more than a man:

Pſal. 9.

David, Pſal. 9. 1. intimates ſo much, when for the matter, he delivers it in foure parts: whereof, the firſt is acknowledgment of God in all; the ſecond, a cypharing and ſumming up of ſpeciall mercies; the third, an expreſſion of ſpirituall joy in God, as well as in his gifts; and the fourth, a dedication of our ſongs and ſelves to his Name, Verſ. 1, 2. And for the manner, preſſes, 1. integrity, for ſubject and object, Ver. 1, 2. ſincerity, for affection and end, Verſ. 2. If then wee intend true thankefulneſſe, we muſt ſo ſee Gods Name written upon every token of his love, that withall, we keepe a regiſter of the chiefeſt, and ſo looke upon the gift, that in it we reliſh the giver, and ſacrifice our ſelves to his Name. We be too ſhort, if we ariſe no higher than to Gods bleſſings: the bleſſed God is farre and farre beyond

אֵרֶה unde ἀ"δω & ὠδή, Græcè. For of כַּפָּר Cypher ſeemes to come.

Iam. 1. 17.

all created bleſſings; he is better than health, than wealth, than peace, than grace: all theſe be but ſtreames that lead us to the fountain, but beames that guide our eyes, to that father of lights, to that Sonne of righteouſnes, God reconciled, God incarnate; God, made ours by his owne gift and goodnes, is our peace, our help, our health, our life, our every thing, as David can never ſay enough this way: & when we ſee, and taſte, and feele all comfort, ſweetnes, happines in him, and thereupon unite our ſelves to him, be transformed into him, paſſe into him, as that holy Auſten ſpeakes, and

Mal. 4. 2.

Pſ. 18. 1, 2.

make

make him our joy, our feare, our trust, our Lord, our food, our house, our covering, our all, then, then are we truly thankefull. Let us not then looke upon health, peace, other blessings in themselves, looke upon them as they be in God; see him healing, blessing, saving: nay, looke not so much what he is to us, as what he is to the whole body: nay, what he is in his Christ, nay, what in his blessed selfe: how glorious, how rich, how good, how far above all creatures, all praises, all thoughts: O the pretiousnes of his thoughts to us! O the height, depth, breadth, length of his love in Christ! these cannot be fadomed by a David, by a Paul: but O the boundlesse, bottomlesse sea of beauty, glory, excellency, power, wisdome, goodnesse, that is in the fountaine it selfe! O the matchlesse splendor that is in that unapprochеable light, that no mortall eye, no immortall Angell can behold! here not to lose our selves in admiration, is not to love; not to be rapt and ravished with the Church, is not to praise aright. And thus we shall never praise, till we see the great God in the least mercy, and an universall good in particular blessings, nay, when we doe so, unlesse God open the mouth and inlarge the heart, our lips will not praise him: therefore we must have helpe from God, if ever we will sing to him: For as no man can define God without God, so neither can he praise him. Labour therefore to be filled with the fulnes of God, with the Word of God, Col. 3. 16. with the Spirit of God, Eph. 5. 18. with the comforts and goodnes of God, and then our mouths will be full of songs, then we shall sing to his Name, as the Prophet saith, magnifie him, live to him, doe all to him, which is true life, true thankefulnesse. This is that thanksgiving which here I call upon every Reader to perform, especially upon my selfe, and my Christian friends about the City. It hath pleased God to wound and heale us as he did Hezekiah, there are not many of us, who did not (I thinke) receive in our selves the sentence of death, as Hezekiah did: now we are restored to life againe, what should we doe, but sing with him all the dayes of our life? I have begun to you, as I was then able,

Neh 9. 5.

Ps 51. 15.

Aug.

Ps 63. 5.

when God, (after perſonall and domeſticall ſicknesſes) brought me into his Houſe; I beſeech you ſecond me, and let not any prejudice fruſtrate my exhortation.

Truth it is, I have not beene able to anſwer your loves, your deſires; but reckon thas amongſt my croſſes, not my faults: Tis true, I undertook you with much feare, but that did flow from your ſufficiency, and mine owne inabilities. I left you quickly, tis true, and in ſo doing, if I did not deſerve praiſe, ſure I am I did pitty. Beloved, I never had, I never looke to have in this pilgrimage, that comfort in my labours that there I found: what daſhed ſo hopefull beginnings, time will ſpeake when I am ſpeechleſſe. In the meane, I am upon a better argument: When I ſpeak of man, I ſpeake of a poore nothing; I am now in ſpeech of the great King. Pſal. 45.1. *When I ſpeak of mens infirmities, (as needs I muſt, if I will heal my ſelfe) I am raking in a channell; whileſt I am contemplating Gods excellencies, I am in a garden of ſpices: pardon me, if I preferre this to that; and in caſe I forget my owne name to magnifie Gods, and be content to receive a ſcar, that many may ſcape a wound, hold me excuſed: it ſuffices me that wiſdome is ſatisfied. As for wilfulnes (which will not yeeld to truth, beauſe tis wedded to fancy, and paſſion) and ignorance, (which names vertues and vices from the event) they are unſatisfiable. Me thinks this concluſion ſhould cõtent modeſty. If at any time, in any thing I have given offence, I humbly crave a pardon, where none is given, none will be taken by the charitable: For the reſt, I ſay with that Angelical man, let them be honeſt, it ſufficeth, though I be as a reed,* 2 Cor. 1.17. *as a reprobate,* 2 Cor. 13.7. *And now my worthy friends, let me proceed in my exhortation, Should I not love you, I were not a man: for your love to me hath exceeded all deſert and expectation, and all the while ſome (by occaſion of your call) have gained more by my poore labours, than I can poſſibly loſe, I have no reaſon to repent me of this acquaintance, but more abundant cauſe of bleſſing God, and loving you, onely whereas I could not heretofore in perſon correſpond as was fit, let me at leaſt in writing*

Traducatur nomen ſervi ut appar. humanitas domini. Chry. ad Pop. Ant. hom. 12. Aug de Donatiſt. Felix ſcelus virtus vocatur, & contrà.

So Chryſ. of Paul.

writing make that expression of my love, that I am able, before I goe the way of all flesh. Now what expressions can be expected from a Preacher, but prayers, praises, exhortations, &c? When you dyed, I prayed for you as I could: now you live, I rejoyce with you, and call upon you to sing with me. And whereas (as tis well noted) we usually are best when worst, and live best when we dye fastest, I call upon you, as upon my selfe, to remember your selves, and not only cast (as the Heathen teaches) how to hold your owne, but rather to exceed.

Optimos esse nos dum infirmi sumus, Pli. ep. l. 7. Max. Tales esse sani perseveremus, &c. ibid.

I ever dealt freely with you, let me not now alter. Fame saith, that London is as covetous, as proud, as wanton, as secure as ever. I cannot beleeve it: it is almost impossible, that so great a judgement, so gracious a deliverance should so soone be buryed. Alas (London) thou hast as yet scarce buryed thy dead: the noise of bels, the cry of parents, the scrichings of thy widdowes are not yet out of thine eares, the grim face of death stands yet in thy sight, thy bloudy wounds are scarcely stanched as yet: If thou couldest forget judgements, thou canst not be unsensible of Gods mercyes and thy change. If London should, yet doe not you (Beloved,) let others security be your feare, others impenitency your sorrow; and the lesse others take to heart Gods great, Gods remarkeable works, by so much the more doe you improve the same to all holy purposes. More would I say to you, but that I have prevented my selfe in my more publike exhortation; both that and this (more privately spoken out of my speciall relation and affection to you) I now commend to your serious consideration and Gods blessing, who alone can speak to the heart, beseeching him who therefore threatens that he may not smite, to give us eyes to see plagues afarre off, and hearts to profit by lesse, that we may not feele plagues yet seven times more, yet seven times worse than all yet felt, Lev. 26. Amen.

Aug. in Iob. 19. Minatur pœnas, ne pœnas inferat. Theod. in Eze. cap. 7.

Hanwell, March 20.

Yours ever in the Lord,
ROB. HARRIS.

Yours ever humble Lord,

ROBHARRIS.

HEZEKIAHS RECOVERY.

Esa. 38. 9.

The writing of Hezekiah King of Iudah, when he had beene ſicke, and was recouered of his ſickneſſe.

HEre a double condition and behaviour of King *Hezekiah*; 1. he was ſicke, and then he prayed: 2. he is recouered, and now he gives thankes.

Our buſineſſe lies in this latter part; which is made up of theſe two: 1. an Inſcription, 2. a Deſcription of the Song.

The Deſcription preſents unto us the parts of it; 1. an aggravation of *Hezekiah's* former miſery; 2. an amplification of the preſent mercy.

The Inſcription acquaints us, 1. with the author of the Song, King *Hezekiah*. 2. with the nature of it, a Poem written. 3. with the argument of it, a Song of thankſgiving for the removall of

ſicknes, & reſtoring of health. And firſt to the firſt: the paſſage is cleere, ſicke *Hezekiah* prayes, &c.

Sicke *Hezekiah* prayes, ſound *Hezekiah* ſings: as comfort ſucceeds his croſſe, ſo praiſes his prayers. Hence this:

Doct. 1. After prayers, praiſes. Prayers and praiſes doe not ſo enterſaire that they can never be ſeparated, neither is there any neceſſitie of premiſing petitions to each particular thankſgiving; onely in a generalitie this is regular, when we have removed afflictions by prayer, we ſhould welcome deliverances with ſongs. So much was 1. eſtabliſhed by Law, *Levit.* 3. & 7. after ſacrifices of pacification, followed ſacrifices of payments and thankſgiving. 2[17]. ratified in the Goſpell. It is a generall Canon, *Is any afflicted?* what if? *Let him pray; Is any merry?* what then? *Let him ſing.* Tis not vnlawfull to pray in mirth, to ſing in miſerie, ordinarily; but tis ſimply neceſſary in afflictions to be prayerfull, in the midſt of mercies to bee thankfull, and to entertaine ſeverall conditions with different behaviours. Hereof is it that the Apoſtle S. *Paul* doth ſo often linke prayers and thankſgivings together, as who would ſay, when the one is put over, you muſt paſſe to the other. So much (3[17].) upon particular occaſions is 1. preſcribed by God, 2. practiſed by his Saints. Particulars will not bee needfull to men who know the generall courſe of Scriptures. So much (4[17].) S. *John* foretels, and in a ſort undertakes for ſucceeding ages, in his *Reveiat.* What ſinging there ſhould be after perſecutions by Heathenish

Shelamim.

Rome, hee foretels in his fifth chap. what there was *Eusebius* reports, especially in his last booke: Againe, what songs should follow upon the Churches deliverance from Rome Christian, or other (whether seducers or persecutors) S. *John* fore-propheſies, time partly hath already, and more fully will hereafter discover. So much (57.) Education and Reason taught Heathens, and must perſwade us. For, first, if wee looke to God, he is (as the prophet saith) worthy to bee praised; 1. all excellencie is his, therfore all honour, saith reason in Philosophers. 2. All Religion is due to him, therefore all thankes, which is a religious act; for to the highest Majestie is due the lowest subjection, and that is Religion, which subjects the soule. 3. Hee is the first spring and author of good: all excellencie and honour is invested in him, and derived from him, and therfore must returne to him, *Rom.* 11. *ult.*

V. Iubilees of the reformed Churches.

Reaſ. 1.

2 If we consider the thing it selfe; thankes is due after mercies received, and wee cannot withhold it without many incongruities: first (as is implied) Religion is violated, which tels us that we 1. owe to God all possible service; 2. that thanksgiving is a speciall worship, wherin we transferre all honour from creatures to God, *Psalm.* 50. *ult.* 3. that wee are no lesse bound to acknowledge Gods workings in our praises, than his willingnesse in our prayers.

Reaſ. 2.

2. Charitie is violated, which bids us love an enemy, much more a God; to blesse those that curse, much more those that blesse us; to over-

come evill with good, much more to anſwer goodneſſe with goodneſſe. Indeed kindneſſe by the rules of friendſhip and love in the Heathens judgements, doth challenge either recompence, if we deale with our matches, or acknowledgement where the diſtance is great; and the greater this, the greater that. Now betwixt God and us the diſtance is infinite, and if twere poſſible our love and thankfulnes ſhould fill up that diſtance, and extend it ſelfe into infiniteneſſe.

V. Ariſt. Ethicks.

On the other ſide, not to bee as forward with our praiſes as prayers, argues baſe ſelfe-love and ſervility, and makes it appeare that wee love not God but his gifts; nay, in truth that we ſecretly hate him. For we begrudge no man the praiſe of his kindneſſe, but whom wee either envie or hate: now God is above the reach of our low envie; and therefore our lothneſſe to acknowledge him, proceeds from our inbred enmity againſt him, when of the twaine we had rather deny his grace, than yeeld our ſelves beggers and dependants.

3. Iuſtice is violated: we owe God thankes, 1. in point of Law and covenant; 'Tis our profeſſion, our promiſe, our cheefage and rent that is due to him: ſo that the Orator ſpake not over, when he intimated that Ingratitude was a kinde of Vnjuſtice. For what more unjuſt, than to detaine, againſt all deſert and covenant, Gods right? 2. In point of morality and honeſty; in manners we muſt reciprocate with men, much more with God: nor can hee be an honeſt man, who is not

Gratia ſpecialis pars juſtitiæ. Cic. Lib. de invent.

aſhamed

asnamed to bee an unthankfull man.

3. If wee compare the duties, no reason but we should bee as full of thanks as prayers: 1. I am sure we have as many mercies as crosses, comforts (in present and reversion) as wants. 2. All our sorrowes and afflictions are deserved, all our comforts undeserved: if that must not weaken our prayers, surely this must greaten our thanks. 3. Thankfulnesse will become us as much as begging, nay (as the Prophet addes) as much benefit us, as much comfort us: Thankfulnesse holds old mercies, and wins new; yea, greater thankfulnesse is a surer evidence of love and sincerity than prayer, and no lesse a cause than a signe of joy; if not senior to prayer in the world, yet of more lasting, at least of more excellency in the world to come. *Reason* 3. *Chryſ. ad pop. Ant. hom.* 11.

Once, it is at least as needfull for us to give up praises as prayers, for these reasons: First, we are (for certaine) as forgetfull of the consolations as of crosses, nay more, because we are more sensuall than intellectuall and fullest of selfe-love. Secondly, we are as likely to miscarry in prosperity as in adversity, unlesse the one bee sanctified by thanksgiving, as well as the other by prayer. As Crosses without prayer will embitter us, so blessings without praises will swell us, and make us giddie, unlesse wee allay our wine with some of this sugar, thanks I meane, which is sweet in it selfe, most comfortable to us, and more acceptable to God than sweetest Wines or Incense. Cant. 7. 9.

Well, we heare what should be; now by way of *Vse* 1.

of reflection lets doe two things: whereof the first is, see what we have done. Prayers and praises should succeed each other, as day doth night, summer winter; what say you? hath it bin so? the truth is, when I cast my thoughts backward unto publike proceedings, I find what doth somewhat comfort mee; I finde, first, that after publike humiliations in 88. our most happy Queene was most publike and solemne in her thanksgivings: next, after our deliverance in 1604. *Nov.* 5. a set time appointed for solemne praises; thirdly, after deliberation had, some thanksgivings added to our publike prayers. But when we looke into private passages, alas wee are all too blame: we goe to God in our distresses, as Turkes use to goe to their *Mahomet*, or others to their Lady, by troops and Caravans; but when we be delivered, we returne like those Lepers in the Gospell, scarce one in ten, in twentie, in a hundred. To speake sooth, most of us have small reason to glorie in our prayers; they be too faint, too few, too much overrun with pride and unbeleefe: but in thanksgiving we are starke naught, worse than naught: first, wee will not see wood for trees, mercies for blessings; when we cannot tell how to looke besides them, we will not fall upon them in our thoughts: wants wee see, and so are still craving; favours wee will not see, and so are never thankfull. When speech is of crosses, wee have all, crosses in body, crosses in soule, crosses in estate, crosses in friends, our life is made of crosses: when of mercies we can finde none about house,

no

no money in purſe, no corne in barne, no comfort in the houſe, no friend in the world, wee ſee no land, nothing but ſea.

Secondly, when wee ſee, wee will not ſpeake: when we fall upon croſſes, wee are eloquent beyond truth, we adde, we multiply, we ariſe in our diſcourſe, like him in the Poet, I am twice, thrice miſerable, nay ten times, nay twentie times, nay a thouſand times miſerable; But when it comes to mercies, we ſpeake of them as malefactors doe of their faults, yeeld no more than what can be extorted from us, or proved againſt us, as if we were loth to peach God or our ſelves. Or if (thirdly) wee ſay any thing, it is rather to ſet up our ſelves than God, and the ſacrifice is intended to our nets, wits, providence, more than to Gods mercy: in truth we ſerve our ſelves in praiſes as Ignorants doe in prayers, they ſet up fleſh and eſtabliſh merit, under a colour of prayer; and wee under a flouriſh and varniſh (of God be thanked) vent our pride, and ſtroke our ſelves. The worſt in thankfulneſſe is, when men love not to be beholden to God. Or laſtly, if ſome thing bee ſaid, thats all, for little is done: True thankfulneſſe ſtands in a reciprocation of affections & actions. We ſhould returne love for love, and ſervice at leaſt for kindneſſe; but wee doe not ſo. It fares with us as once with Iſrael; the eare which taſtes words as the taſte doth meats, was ſo filled with choler, that they could reliſh no comfort (*Exod.* 6.9.) whileſt *Moſes* and *Aaron* ſpake: and our thoughts bee ſo ſowred with the taſte of croſſes,

Ariſtop. in Plut. Act. 4 ſc. 3. κ) τείσκαιδεκάμην, κ) τετρακίς, κ) πεντάκις, κ) ἑξακίς, κ) μυριάκις.

V. Chryſ. hom. 11. ad pop. Ant. Animi triſtis non audit.

that

that we can taſte no mercies, at leaſt we cannot taſte the ſweetneſſe of the giver in the gift; and thence it is that our affections lie dead within us, whilſt his mercies ſwarme about us. Hee ſhewes his power in the greatneſſe, his wiſdome in the ſeaſonableneſſe, his truth in the conſtancie, his grace in the freeneſſe, the riches of his mercies in the fulneſſe of his bleſſings; but nor one nor other affect us. Our hearts are ſo farre from *Davids* zeale hereupon, as that (like *Nabals*) they are either as cold or heavie as a ſtone. Miſerable hearts, and miſerably dead, when ſo many warming and reviving comforts cannot raiſe them upwards: but in the meane, what hope of quicke actions, when we labour with ſo dead affections?

2 For deeds: true thankfulneſſe improves the gift, to the givers honour. A friend gives me a Ring, Ile weare it for his ſake; a booke, Ile uſe it for his ſake; a Iewell, Ile keepe it for his ſake, that is, ſo as may beſt expreſſe my love, and report his goodneſſe. Were wee truly thankfull to our God, wee would uſe all his tokens for his ſake; eat our meat to him, weare our clothes to him, ſpend our ſtrength for him, live to him, ſleepe to him, die for him: but (out upon our unthankfulneſſe) we uſe his bleſſings as *Iehu* did *Iehoramus* meſſengers; *David Goliah's* ſword, we turne them againſt their Maſter, and fight againſt heaven with that health, wit, wealth, thoſe friends, meanes, mercies that wee received thence. If this bee thankfulnes, to be ſo much the more proud, idle, ſecure, wanton, ſcornefull, impenitent, by how much

Zach. 14.

much the more we are enriched, advanced and blessed, I cannot tell who may be called unthankfull. Brethren, understand your selves, there is not this day a Nation under heaven more bound to God than we be; if now, we shal waste that time in spying out flawes in the State, and matter of complaint at home, that should be taken up in recounting mercies, is just with God to lay us even with other distressed Churches, and to make us know what we had by what we want. If any place be yet left for admonition, be wee all advised to call to minde, with *Pharaoh's* Butler, this day our fault, even that fault which is our nationall sinne, the sinne of unthankfulnesse: and be it granted (by you and me, and by us all) that never people have had more cause, but taken lesse occasion of blessing God. Gen. 41. 9.

2 And now (to speake forward) let us take forth *Hezekiah's* lesson; after sighs let's send forth songs, as he did: nay, he in the midst of sorrowes can finde some matter of praise: nay, the Church when she only liv'd, could yet say, *It is his mercy that we have so much.* If the best people can sing in troubles, should not wee in peace? If they can when distressed, should not we when delivered? If they bee so sensible of one blessing, should not we of an hundred, of a thousand? It may be their undertakings in the day of affliction were more. No, in feares and sorrowes wee are as ready to vow and promise thanks as any; and if to promise, should we not to pay? It may be our deserts are greater. No, nor wee, nor they

Vse 2. 2 Reg. 20. 19. Lam. 3. 22. *Vta leaf not are not consumed*

Ob. *Ans.* *Ob.* *Sol.*

can challenge any thing but by vertue of the promise, and that was theirs as much as ours. It may be their engagements were more than ours.

Ob.

No, whether we looke to the freenesse of the giver, or greatnesse of the gifts, we owe as much as who doth most.

Sol.

For the first, the Lord hath cast upon us blessings, not onely undeserued, but undesired, unexpected; he hath beene better to us than his promise, than our prayers, than our hopes: hee hath prevented us with some which wee never forethought, yea, done more for us than we are aware of; and he hath given us others, which wee never durst once hope for. I thinke the man lives not, that ever durst promise to himselfe so many dayes of happinesse, so long a peace, so sudden a cure of the land, so flourishing a Church, so happie a time as wee have enjoyed; and what gifts more free than such as prevent all prayers, exceed all hopes, and are not only above but against all deserts?

For the second thing, which greatens a kindnesse, to wit, greatnesse and multitude of kindnesses, who is able to recount (particulars shall I say? nay) the severall kindes of them? First, we have blessings private, as many as soule & body, house and field, field and towne, towne and country can hold. Secondly, we have blessings publike and nationall beyond number: other nations bleed, we sleepe; others begge, wee abound; others starve, we surfet; others grope in the darke, our Sunne still shines; others are quite disjointed and dismembred; they are members without heads,

Library of the

heads, heads without bodies, forlorne men, without Law, without Gospell, without Churches, or Teachers, or Livings, or Bookes, or all: wee have all; Magistrates, Ministers, Lawes, Trades, Schooles, Churches, Townes, all, and all of the best; of Kings the best, of Courts the best, of Law the best, of Bookes the best, of Sermons the best, of ayr, of fire, of water, of all the best: and can we not yet see matter of thankfulnesse?

O but these be blessings farre off, they touch not my particular. *Ob.*

No doe? have wee not all our private interests in the publike weale? But I speake in good earnest, hast thou no particular favours? no blessings privative, none positive? for shame yeeld both. *Anf.*

Yea, but where be they? *Ob.*

Nay where be they not? thou hast eyes, aske the blinde whether that be not a blessing; thou hast eares, aske the deafe whether that be not a blessing; thou hast a tongue, what thinks the dumb of that? thou hast hands, feet, wits, limbs, life, bones, sinewes, veins, mercies enow betwixt head & foot to fill a volume, is all this nothing? Nay tell me, which way canst thou looke, but thou seest mercies? what canst thou touch, but thou feelest mercies? where canst thou tread, but thou standest on mercies? But of what art thou compounded of but of blessings? every sense, every joynt, every sinne, every naile a blessing? nay, what is thy house made of but blessings? what is it filled with but blessings? blessings of the Barne, blessings of the Field, blessings of the Wombe, all *Anf.*

Library of the
UNION THEOLOGICAL SEMINARY
New York

blessings: nay, what's the World made of but blessings? Heavens, Starres, Fire, Ayre, Water, Earth, with all in the one, with all in the other blessings; all things blessings, all persons blessings, all estates blessings, all times blessings, as S. *Paul* discourseth, 1 *Cor.* 3. *vlt.* Now when the Lord doth so lade us with benefits, and that daily, shall not we be thankfull? *Bless*, saith our Saviour, *when you are cursed*; and shall wee not blesse being thus blessed?

V. Basil. in Ialit. Mart.

All this while I speake nothing of spirituall blessings; indeed no tongue can reach them: we can close them all within one word, one syllable, God hath given us Christ; but what a gift is that? In him he hath given us a new world: the old world was forfeyted in a day; house, ground, furniture, all forfeited in *Adam*; then came in the promised seed, the blessed seed Christ, and in him all things are made new; new heavens, new earth, new Church, new tenure, all things renued, bettered with infinite advantage to us, but cost to Christ: What a thing was that, for the Creator to become a creature, for life to dye, for happines to weepe, for glory to be buffered, for immortalitie to bee buried! O Lord Christ, who would have done thus for an enemy, for a friend, besides thy selfe? But tis done; hee was made flesh, scene of angels, slaine of men, laid in grave, raised to glorie, and we are now redeemed, justified, sanctified, glorified in him. Redeemed, justified, sanctified, glorified! what words be these? what things? No man, no Angell can conceive the worth of these things:

De iure.

2 Cor. 5. 17.

things: when we have said all, all is this, God hath given us Christ, that is, God hath given us himselfe, and all the creatures in heaven and earth. God hath delivered us from the evill of all evils, and hath given us the blessing of all blessings, the marrow of all comforts; the earth is ours, the heavens ours, the word ours, the spirit ours, God ours because Christ is ours. Now then when in Christ our head wee are estated in the whole world, have we not matter of thankfulnesse? yes (wenow see it) if we had hearts.

But how shal's get a thankfull heart first, and expresse it next? *Ob.*

Labour for three saving graces; 1. Humilitie; 2. Faith; 3. Love. All these send a man abroad, and make him seeke himselfe in others. *Anſ.*

First, Humilitie empties a man of all great opinions of the creature, and fills him with an high admiration of the Creator. The humble man so well understands himselfe, and other creatures, and Gods excellencie, that he sees that too much cannot be ascribed to God, too little to man: and therefore he is very willing that God should carry all the praise and glory from all creatures; and the more he can abase flesh and exalt God, the more glad he is. Labour then to be humble men with *Iacob*, and you will find your selves lesse than the least favour, then you will see matter of thankfulnesse there, where the proud finds matter of murmuring. V. Bradford.

Secondly, Faith is another emptying vertue: it layes up all its treasure in anothers house, and

leaves it in anothers hands for feare of robbing. The faithfull mans treasure is Christ, his life is Christ, his crowne and glory is Christ: if Christ hath honour, he hath honour enough; therefore he willingly carries all to Christ. Labour then for faith: for if faith once unite you to Christ, that you be one, and unite you to God through Christ, that you can look upon God as your God, then you will seeke his honour as your owne.

Thirdly, love seekes not its owne (either profit or credit) it lives in another, and it works for another: in that measure that we love God, we will seeke Gods glory, we will speake good of his name, and set out his praises. O love him who is love, beautie, nay glory it selfe: and if thou love, thou praisest, as *Austen* speakes.

Anast & Laudas. in Ps. 85. fc & Chrys. ad pop. Ant. ho 64.

Thus the heart will be tuned and set right, if it be a broken heart, a beleeving heart, a zealous heart, will endite well, praises will streame from it as naturally as water from a fountaine, *Psal. 45. v.* but then (in the next place) the outward man must concurre, the tongue must walke apace like a swift pen; to that end, doe but owne thine owne words, first, take up the complaints thou madest in thine afflictions, be as eloquent in enlarging thy sorrowes now past, as thou wast then; speake now what paines, feares, griefes, sinnes God hath now delivered thee from, as *Hezekiah* doth here: improve thy then sorrowes to present thankfulnesse.

Secondly, recount thy vowes and promises then, call to minde what thoughts thou then hadst,

what vowes thou then mad'st; O if God would this once helpe me, these faults should be left, and these duties done: now pay thy vowes.

1 Heare the other creatures, they sing, &c.

2 Thy flesh must rejoyce (as *David* speakes) in the Lord, thy face and countenance must take up and looke cleerly, thy feet must be lift up as *Iacobs* were, thy hands must be set on worke, thankfulnesse must be acted, not only talkt of. Here know, first, that hee is most thankfull that lives best, that leaves most faults and doth most good. *Quicquid agit Deum laudat. Aug. in Psal. 34.*

Secondly, that all we doe or forbeare, must be done out of thankfulnesse for what we already hold, or have good bonds for.

Thirdly, that our thankes must in some measure answer Gods mercy, and our former misery; the more our sighs were, the more our songs must be; the more prayers were made, the more praises must follow. (for these be double mercies that follow upon prayer.) And next for God; the more remarkable the deliverance was; the more solemne and hearty the thanksgiving must be; for singular mercies we must doe some singular thing, set apart some time, some Present, some gift, doe some thing that may seale up our humblest acknowledgement of Gods goodnesse, else great mercies will worke great thoughts, as *Hezekiah* found for a time, 2 *Chron.* 32. 25.

Now to particulars, first, to the title, secondly, to the body of the Song. The title acquaints us with the qualities of the Song, a Writing, the matter:

matter of it, a Narration, 1. of his ſickneſſe; 2. of his recovery: which two parts make up the whole Song following.

For the firſt, the things inquirable about this Song are chiefly three: firſt, what kind of writing it is: ſecondly, by whom it was written: thirdly, for what uſe.

Which three queſtions ſhall receive theſe three ſhort anſwers following.

1 The writing is Poeticall, and delivered in Verſe, for the helpe both of memorie and affection.

2 For the Penman, we cannot ſay much of certaintie, nor is it much materiall; this is certaine, *Hezekiah* made either the deſcant or plain-ſong. 2. the Worthies of God, *Iob*, *David*, *Salomon*, &c. were much delighted with Poetry. 3. the Kings of Iudah (ſundry of them) were endued with an extraordinary ſpirit, & a divine ſentence was often in their mouthes, as wee ſee in the writings, and ſpeeches, and prayers of divers of them: wherefore if wee ſay that *Hezekiah* pend this with his owne hand, we ſay no more than what ſeems reaſonable in it ſelfe, & probable to others. Howbeit if any will contend (from the phraſe) that the worke was *Eſaias*, and the motion onely from *Hezekiah*, wee will not gainſay it: it ſufficeth, that *Hezekiah* was the firſt mover, and that the Lord hath now pleaſed to adde it to the Canon, as he did alſo his Letters, 2. *Chron.* 30.

V. Sixt. Sen. & detenain his Hyp.

V. Sanct. & Muſcul. ad locum. ergo tis not ſo well entitled by the 70. ᾠδὴ ἐξ.

For the third queſtion, the good Kings meaning was to conſecrate (with this ſong) himſelfe and

and his life to God, and to leave this upon record, as a pledge and proofe of his thankfulnesse to all posteritie; in his practice, take notice of our duty.

Doct. 1. Wee must adde to our present thanksgivings some pawne and monument of our thankfulnesse for the future. We must for great blessings, make downe present thanks: that's one duty, but that's not all; we must leave some monument thereof (we may) to posteritie, and cast how we may eternize Gods praises, and procure him honour in surviving ages.

This (first) God commands; *Tell it* (saith hee, when he speakes of great mercies) *to thy childrens children. i.e.* convey thankfulnesse to posteritie, and keep on foot Gods praises to the worlds end, if possible. Hereof is it, that the Lord sets a speciall Accent upon speciall mercies, and takes order that they may be reported to succession. Thus when he had set Israel over Iordan, and in possession of his countrey, *Set up* (saith hee) *stones*, some in the water, some on the land, that may witnesse my mercy, your thankfulnesse, for after-times; let the very place speake it. And elsewhere, Day unto day (as here place to place) must utter his goodnesse and mans gratitude. Hence those solemnities of the Passe-over for one mercy, of Pentecost for another, of Tabernacles for a third, of Trumpets for a fourth, of new Moones for a fifth, &c. God for great mercies would have a commemoration, a day of publike thanksgiving throughout all generations.

Iosh. 4. 7, 8, 9.

Levit. 23.

Secondly, as God commanded, so his people practised this duty; sometimes they set out time, as in the feast of Purim; sometimes they set up altars, as *Abraham* often; sometimes they leave a marke upon the place, as *Iehoshaphat* in the valley of Beracah; sometimes they multiply sacrifices, as *Salomon*, &c. sometimes they dedicate songs, as *David* often; sometimes they present and hang up some monument of victory, recovery, or the like, as *David Goliah's* sword, *Gideon* his Ephod-like present, what ever it was, *Hezekiah* his Poeme, whether in parchment, brasse, marble, &c. and all this to this end, that Gods praises mought out-live them, and be sung by men as then unborne, as *David* speakes. Thus they of old, reason calls for the like from us.

Est. 9.

2 Chr. 20.

1 Sam. 21. Iudg. 8. *V. Rainol. prælect. 208. de l. Apoc.*

1 Tis but civilitie to returne blessing for blessing: an Heathen will doe it. Now God blesses us beyond this life, not onely in heaven but upon earth, in our names, estates, posteritie, kindred, and why should not we future and prorogue our blessings beyond life also?

2 Tis but honestie to pay our debts: now doe what we can, we shall dye in Gods debt. Sith we be not able to pay all at once, let's be paying in our heires and executors to the worlds end.

And so make Christ our heyre, as *Chrys. de laude Dei. V. Aug. in Ps. 91.*

3 Tis a course we take with earthly benefactors, we would perpetuate their fame to eternitie if we could; and doe we not owe more to God?

1 Sam. 2.

4 Tis good policie to build Gods name, for then God wil build ours, as hee said to K. *David* of an house: if wee honour him, hee will honour us.

us. Indeed *Hezekiah* eternizeth his owne name in thus magnifying Gods. 2 Chr. 32. 32. 33.

Lastly, tis a sure evidence of our sincerities and true love to Gods name, when wee desire that it may out-live ours, and be glorified by others as well as by our selves.

Having thus concluded the point, the application shall runne all one way, and this it is; What so good a King practised, so great a God challengeth, so cleere reason perswadeth, let us now practise. Tell mee (my brethren) are not wee in Gods debt as well as *Hezekiah*? Was not hee as thankfull for the present as we can bee? Are not we bound, to pay our debts, to edifie posteritie as much as he? Well then, if you have as much cause as he, as great need as he, as many motives as hee, doe as he did, praise God with a lasting song; doe something that may set the world a singing when you are sleeping in the dust. Want ye as yet motives? Looke to your Father; his goodnesse lives for ever towards you, let your thanks be immortall to him: looke to your Redeemer; hee is the same for ever to you, be the same to him, in all manner of thankfulnesse: looke to predecessors; they have left us monuments of their love to God and us, lets reach them with advantage to posteritie: looke to successors; they heyre our sinnes and sorrowes, let's leave them some songs and matter of joy aswell as cause of mourning: looke to our Adversaries; they upbraid us, as *Peninnah* did *Hannah*, with our unfruitfulnesse: they crake that all our Churches, Hospitals, Colleges

Vse. 1.

Tis a signe of the best goodnesse to aime at publ. goods.

V. Camp. alios &c.

ledges are theirs. And albeit enough is said and done already to breake the teeth of their slanders, yet if possible lets (as our S. *Peter* adviseth) muzzle them quite by doing more good.

1 Pet. 2. 15. φιμοῦν.

Ob. You will say (perhaps) the lesson is good and not unseasonable, but it concerns *Hezekiah*, great men, rich men, learned men, that have meanes of expressing themselves publikly; but alas, wee are poore, simple, obscure, &c.

Answ. Yea, but heare me; you are in Gods debt too, are you not? You must pay your debts, must you not? Tenants must pay their rent, a cheefage, &c. must they not? well then, if you owe lesse, pay lesse: if you hold not so much of your Land-lord as another doth, yet I pray you pay for your cottage, and for that you hold: you are a tenant to God as well as King *Hezekiah*, pay your rent.

Ob. But twill not be accepted, tis so poore.

Sol. Come, that's a put-off; a Marke by the yeare from a Cottier, is accepted as well as an hundred pounds from a Farmer. Understand that God weighs circumstances, and tis accepted according to that a man hath: Goats haire pleases him as well as Iewels from some hands; two mites as well as two millions. Hee needs not gifts, he respects the giver, and tis possible for him that hath but a subjects purse to have a kings heart; as tis said of *Araunah*, he was but a subject, but yet gave like a King, 2 *Sam.* 24. 23.

Ob. O but we have no such encouragements to give as *Hezekiah* had.

Sol. And why I pray? 1. God wrought a

wonderful deliverance for him; he hath wrought as great for thee, for mee, for us all, it may be bodily, certainly spirituall.

2. The world was not so bad then as now; a man can publish nothing but tis carpt at, settle no perpetuitie but tis perverted, Schools, Colleges, Hospitals, all abused. Come, come, this is but shifting: 1. the world is still like it selfe; all never were, never will be good: 2. these and such like objections were long since answered by *Salomon*, *Eccl.* 11. view them at leasure. In the meane, marke what I say to thee: first, if thou canst not trust posteritie, and all honesty must needs die with thee, doe something whilst thou hast time, *Gal.* 6. O but what's that to posteritie? Yes, Ile shew thee how thou mayest now lay a foundation for posteritie, and do that this yeare, this moneth, which may turne to Gods honour a thousand yeares hence. How is that? Thus: Art thou a father of children? 1. write Gods mercies upon their names (so thou be not phantastical) and let thy children weare therein Gods praises to their graves; at least write them in their memories and hearts, tell thy children, and charge them to deliver it downwards to theirs, what God hath beene to thee, what great things he hath done in thy dayes, and so make walking Libraries and living Bookes of thy children: A godly posteritie is a breathing altar. 2. Art thou childelesse? yet let up an altar in thy house, worke thy people to heaven-ward; sow good seed amongst thy servants, and some of them and theirs may bless God for thee an hun-

dred yeares hence. Art thou a poore man? bee rich in grace, ready to every good worke, and thy name shall live when thou art dead: no men in Scripture more commended and renowned, than poore men and women; God himselfe writes their lives, and records their good deeds.

O but I am so poore, that I have no meanes of shewing my thankfulnesse. Doe not say so; hee never wanted meanes that did not want an heart; get that, and God will fit thee with opportunities as he hath with abilities. Never tell mee; thou mayst make the world the better for thee a great while hence, if thou wilt. How?

Videatur Rogers in Fox.

1 If thou wouldest borrow a little from backe and belly, twentie to one thou moughtest lend God something.

2 If that cannot be, say with *Peter*, *Act.* 3. 6. *Silver and gold I have none, but such as I have I give*; Ile pray, Ile worke, Ile advise, Ile plant, sow, doe something that shall doe good hereafter: there is not the least toe but it hath its use and excellency in the body. Art thou learned? doe good that way, as *Hezekiah* did. Some conceive him well seene in the Mathematicks (belike because of his buildings, water-courses, and the signe given him by God) howsoever, wee have his Epistle and Poeme extant, and they hold out instruction to the worlds end. If God hath given thee sufficiencie in this kinde, thou mayest speake thy minde to men yet unborne, and convey to them that light which God hath reached to thee. Be not too curious this way; thou seest that some in this

V. Turniel.

scrib-

ſcribling age ſet forth their owne wits, ſome their owne folly: doe thou ſet forth Gods praiſe, and ayme at mans good; write ſomething (as thy gift is) that may doe poſteritie good. We are infinitly bound to God for the bleſſing of Printing, and to our fathers for their labours: and wee of England are much to blame, if we leave not Arts and Tongues more refined and perfected than we found them, and the Scriptures more fully opened; no people living better furniſhed with meanes, no writings extant better accepted abroad, or to better purpoſe at home. O that in ſtead of triflers, Scholars would make themſelves publike, and not burie their treaſure with them like miſers, or leave their works like fatherleſſe children to the mercy of ſtrange mid-wives, when themſelves are gone.

V. Fox Mart. in H. 6.

Art thou rich? let King *Hezekiah* be thy patterne: he was a good Common-wealths-man, he built much, he conveyed water to the Citie, hee fortified the land, and did good in warre and peace: 2. He was a good Church-man, he countenanced the Miniſterie, he reſtored their meanes and livings, he repaired Gods houſe, advanced Gods worſhip, defaced the contrary. Thy place (haply) will not ſuffer thee to hold pace with him in all, yet follow him as thou maiſt: 1. as a citizen and member of the State, caſt the publike good; ſee what good may be done in thy Ieruſalem, the towne of thine abode; ſee what houſes need thy helpe, what grounds, what neighbours: here's a man over-rented, try whether thou canſt not eaſe him;

Reade his life in Kings and Chron.

him; there's a man wants corne for his land, ſtocke for his ſtuffe, helpe him; there's a third that hath will and skill to trade, but he wants credit; there's a fourth that could live with a little helpe, elſe he and his eſtate ſinke. O come quickly before the man be drowned with all his family; a fifth there is that's able to breed ſome but not all his children, hence he is diſheartned, take away one Lambe and put it to another Ewe.

2. When thou haſt done ſo, caſt thine eyes over *Iudah* with him; looke abroad, and ſee how preſent wants threaten poſteritie with miſery, and as thou canſt prevent it: 1. ſee how many grown ones there be that play, or ſteale, or beg for want of imployment, and ſet thy wits on worke to finde out ſome trade, ſome husbandry, ſome buſineſſe that may give ſome imployment. 2. ſee how many little ones there be that mought be uſefull if they had breeding; but alas their parents (if living) have neither meanes to breed them Scholars, nor money to binde them apprentices: call upon thy ſelfe and others, ſaying, There's a wittie childe, lets breed him a Scholar; there's a ſtrong childe, lets traine him up for a Souldier, make him an apprentice, &c. who knowes what ſervice hee may doe the Church or Country one day? O what good mought rich men doe this way, if they had hearts! If they feare to erect publike ſtanding Schooles or Colleges, or to give ſome Fellowſhips for perpetuitie, let them (if they minde the common good) take ſome particular children that are moſt hopefull, and breed them,

1. in

1. in the Country, 2. in the Universitie till they be fit for publike service. Here's no danger, unlesse they will say, the se may prove ill; which is with the sluggard (*Pro.* 26. 13.) to lye still, lest a Lion should be in the street: doe thou goe on till thou feel thy seed lost, and then stop there, and try another ground.

2 Bee, with *Hezekiah*, a good Churchman; 1. repaire Gods house, and let it never be said, that our Churches lye like Barnes, and that *Our Father* lets downe what *Pater noster* set up. 2. Promote Gods worship, and allow some oyle to his Lamps: doe not *Pharaoh*-like call for Bricke without materials. What? expect Sermons, many Sermons; learning, much learning (so that our Preacher must be able to answer any question) and yet deny him meanes? Meanes? by all meanes we would have him have a competencie. A competencie; how much is that? who shall judge of that? Now the good Lord keepe his Clergie from the vulgars competencie. I speake what I know, and I speake it with a wet face and a bleeding heart, I know Preachers of excellent parts, that spend their strength in the Pulpit, who cannot lay out fiftie shillings in five yeares upon books, but they must fetch it either off the backs, or out of the bellies of their poore children. Call you this a competencie? Well, if we deserve no kindnesse, yet doe us justice; lets have what your fathers gave us. *Hezekiah* found things alienated and turned out of course; no doubt wits were working then: Take heed (Sir) of Innovations, of

making your Clergie too rich; the State hath thought fit to leſſen their meanes: men can now preſcribe againſt them, we can ſhew a compoſition, and prove our cuſtome, &c. But what anſwers this good King? Cuſtome me no cuſtome, wee muſt not make a cuſtome of robbing God. Were theſe things once Gods? either ſhew mee Gods releaſe, or elſe reſtore them home. Now would I could ſay of him as a Father ſaid of *Ahab*, *Hezekiah* ever lives, never dies; and the Lord put it into the heart of our noble *Hezekiah* to adviſe alſo about this point.

Amb. de Nab. quotidie naſcatur Achab, &c. In redeeming Church-livings.

In the meane, let my ſpeech to rich ſubjects proceed: Would you leave ſome proofe of your thankfu'neſſe behinde you? follow thoſe Worthies, who of late have gone before you in this kinde; hyre men to be honeſt in reſtoring to God his due: and if you have ought in your owne hands that of right belongs to the ſonnes of the Prophets, heare God ſpeaking to you in King *Abimelech*, Reſtore to the Prophet his owne, and he ſhall pray for you: if you doe not, his bloud in his children, the fleſh upon his bodie, the anguiſh upon his ſpirit, the ſoules that depend upon him for food will cry againſt you, and will lay your houſes levell with the ground. Do not turne off all with a Tuſh, Tythes were Levitical, the Goſpel ſpeakes nothing of a Tenth, &c. 1. anſwer what's written; 2. ſhew us where the old apportion is reverſed, and which is that *quota pars* now that conſcience muſt reſt in, and when thats done, then give us a juſt Commentary upon that, *Prov.* 20.25.

Gen. 20.

V. Cartw. in Prov.

20.25. and tell us who hath authority to take that (from a Church shall I say? nay) from God, that hath beene once given him? And when you have reduced and resolved all into a competencie, yet let it be S. *Pauls* competencie, *Let him that preacheth the Gospell live upon the Gospell*, as hee that maketh shooes, or heeles hose, lives upon his labour. I speake no more than what every Scholar, who is acquainted with a course of studie and reading, knowes to be true: all that meanes which usually is thought sufficient to defray all charges, to satisfie all payments, to answer all expectations of wife and children for portions, of strangers for hospitalitie, is little enough to buy a constant Preacher bookes, and physicke. Now then, if you will be competent arbitrators, allow him something more, some bread, some cloaths, something to keepe his wife and children from begging or starving. 1.Cor.9.

You are wearie (I dare say) of this discourse, I have now done, I have discharged my conscience in delivering my errand, & have shewed you how you may witnes your thankfulnesse to succeeding times, if you please. There's first, your owne family and posteritie to bee moulded; secondly, there be poore Orphans and children to be bred, Schooles to be erected, poore Students in the Universitie to be maintained, poore Preachers to be encouraged, Church-livings to be redeemed and augmented: and if this be not sufficient, there be poore Labourers to be imployed, poore debtors to be releeved, young Tradesmen to be credited;

and if this doe not like you, there be in the countrey, fields to be trenched, woods to be planted, high-wayes to be amended, correct on-houses to be builded, publike store-houses and Granaries to be appointed, youths and souldiers to be trayned; and in the Cities, waters to be conveyed, fire-engins to bee invented, &c. And in both, Churches to be repaired, prisons to be furnished with some Teachers, and other imployments more than a few: stand not idle now all the day long, because none sets you on worke; House, Towne, Field, Countrey, Citie, Church, Common-weale, Men, Women, Children, Tradesmen, Church-men, blinde, lame, poore, all call upon you to worke: nay, Christ saith, *While I it is day worke*; the Spirit saith, *While you have time, doe good*: your Father saith, *Give to seven and eight, be not weary in well-doing*: your labour is not lost, your cost is not lost, God will pay you all again, honour him he will honour you, blesse him hee will blesse you, give him immortall praise, and you shall receive an immortall Crowne.

We have heard, first, that King *Hezekiah* was thankfull; secondly, that hee was thankfull to purpose: Now, lets see for what hee is so thankfull; 1. that his sickenesse was removed; 2. that his health was restored. Wee will shut up both in one.

Doct. Freedome from sickenesse or infirmitie, and health, are two mercies which call for our thankes.

Need we prove this? First for sickenesse, we have the voyce of God and man, that it is a meere evil to

escape

escape it; 1. God promises freedome from it, as a blessing upon the obedient; 2. He threatens the inflicting of it, as a judgement upon the rebellious, and accordingly proceeds. Exod. 15.26. Lev. 26 16. Deut 28.22.

Secondly, all men be of the same minde; first, good men wil blesse God for an Eagle-like body, a body full of strength and life, *i.* of action and motion like the Eagles, which is most lasting. *Psal.* 103. Secondly, naturall men ranke this in the forefront of mercies, yea, reckon of health as an abridgement of all blessings, and of sickness as the summe of all outward miseries. And that not altogether without reason. Thence called ἀετὸς. S. *Epiphan.*

For first, sickness must be numbred amidst naturall evils; howsoever it will stand with universall nature, and the all-wise God can improve it to singular use, yet in it selfe, it must be deemed evill *in its nature*, being against the private welfare of the patient; evill *in its cause*, mans sinne; evill *in its terme and issue*, it tends to death; evill *in its effects*, it adds to our miserie: whereas some evils wound with sorrow, some threaten us with destruction, this doth both.

Secondly, it maimes nature, and hinders goodnesse; the body is deprived of cheerefulnesse and activitie, the soule disappointed; like the Traveller that rides a tyred horse, it can neither receive that good, nor doe that good that otherwise it could. There's no man knowes, but he that knowes sickenesse, what a disadvantage 'tis to the soule to be ill lodged in a ruinous bodie: Its even stifled within, it has for want of motion, and move it can- *Malum contristivum quod voluntati, corruptivum quod naturæ, contrariatur: est affectus vitians affinem. Galen.*

cannot for want of organs, but very lamely: The understanding is clouded, memorie weakned, judgement dazled, phantasie disturbed, affections distempered, in short, the whole frame of Nature so dis-joynted, that like broken bones it can neyther rest nor move. Nor is the stroke onely upon naturall actions, but upon morall also; the soule in diseases chronicall becomes so lazie, listlesse, neutrall, that it hath no mind to pray, no stomack to food, no heart to doe any thing for it selfe; and in diseases more acute is so taken up and transported with pain and anguish, that it minds nothing but what cannot be had, sleep and ease, &c. Hence we may put that difference betweene sicke and sound that the Heathen put betweene poore and rich; the healthfull man may studie when hee will, walke when he will, eat when hee will, sleepe when he will, worke, play, fast, feast, ride, runne when hee will; but the sickly man must studie, preach, travell, eat, sleep when he can; he is not his owne to command: hee hath not himselfe, much lesse other comforts. No marvell if sicknesse at one blow deprive us of the comfort of our meats, beds, houses, grounds, friends, wife, children, &c. it deprives a man of himselfe: hee hath wit, but not the use of it; memorie, but not the benefit of it: yea, it turnes him well-most into an Image; he hath eyes, and scarcely sees; eares, and heares not; mouth, and speakes not; feet, but walkes not: nay yet further, those senses & parts which let in comfort to the sound, occasion the sick mans trouble, the sight of his cupps, glasses, *Diet.*

boxes makes him ſicke, the ſmell of his meats ſicke, the taſte of his drinks ſicke, the leaſt noyſe offends him, the leaſt ayre pierces him, in a word, this turnes his comforts into croſſes, his bed tyres him, his chaire troubles him, his friends diſquiet him; their abſence offends him, and ſo doth their preſence; their ſilence offends, and ſo doth their talke; their mirth doth, and ſo doth their ſadneſſe: poore man, ſomewhat he would have, but he cannot tell what; he is not well, and therefore nothing is well about him; he is ſicke, and ſo all the world is made of ſickneſſe to him, as to the giddie all things run round.

Now as ſickneſſe is a great affliction, ſo health as great a mercy: it comes from mercy, and preſuppoſes many bleſſings; good temper, good ayre, (at leaſt for us) good food, at leaſt a wonderfull bleſſing upon poore meanes. 2. It tends to mercy, health tends to life (the greateſt bleſſing) to a long life, yea, immortalitie: ſo farre as that goes. 3. It carries with it a troope of mercies, 1. it ſweetens all other croſſes and wants; health maketh thin coats warme, hard fare ſweet, a meane lodging good; tis the poore mans ſawce at's table, his cloke in his journey, his warming-pan in his bed, his boots in the myre, and when he is at worſt he can leape and ſay, as the countrey phraſe is, Health is worth all. 2. It puts him into poſſeſſion of all other bleſſings: 1. Hee enjoyes himſelfe, his wits, ſenſes, limbs be his owne, hee hath their uſe and ſervice. 2. with himſelfe hee enjoyes all things about him; the light is pleaſant, the

Hence called in Hebr. length יְרֻכַיִם

ayre

ayre ſweet, his meat good, drinke good, bed good, now all that was naught before becomes good. Againe, he reliſhes all, he findes contentment in all: now he ſees a wife to be a wife, children to be children, friends to be friends, whereas before all the world was made of his humour, whether bitter or ſowre. Not to be long; health is the juſt temper of nature; there all is quiet, cheerefull, fit for actions: a good body helps the eſtate, the family, the ſoule; all within one, all upon him, all about him ſmile and proſper in time of health: and therefore this motion from ſickneſſe to health, *i.* from ſadneſſe to mirth, from paine to eaſe, from priſon to libertie, from death to life, muſt needs be a happy motion, worthy thanks.

Actiones conſervat & tuetur. Fuckſ. inſt.

Vſe 1. If ſicknes needs many prayers, & health deſerves many thanks; lets ſo beſtow our ſelves, that if it be poſſible, wee may prevent the one, and enjoy the other: for the firſt, beware (to keepe mee to mine owne profeſſion) of ſinne, all ſinne; ſinne is the mother, ſickneſſe the daughter: man never ſaw the one, til he matcht himſelf with the other. More ſpecially foure ſorts of ſinnes muſt bee as much abhor'd as ſickneſſe, as death.

Pro. 5. 9, 11. 1 Sins of death: God hath adjudged whoredome, *Pro.* 5. murder, &c. and ſuch like capital offences to ſickneſſe, to death.

2 Sam. 3. 29. 2 Sinnes of rebellion, committed againſt the cleere light and letter of the Word: theſe are threatned with all manner of diſeaſes, *Levit.* 26. *Deut.* 28.

3 Sins

3 Sinnes of contemptuous prophaneſſe: the Lord hath ſaid that he will be ſanctified in all that come nigh him; And when any in their approaches were ſecurely profane, the hand of God was upon their bodies, to death, or ſickneſſe: ſo *Nadab*, &c. ſo *Vzziah*, ſo 1. *Cor.* 11.

4 Sinnes that have their root in the body, or at leaſt worke powerfully upon the body. Of this ſort wee name onely thoſe three, which the Rabbins touch in one Proverb and three letters: The firſt is ſinfull poverty, which at the firſt may ſeeme but little to impeach health; but if we look upon it in its cauſe, idleneſſe, unthriftineſſe, intemperance moſt an end; or in its effects, theft, robbery, &c. fretting; or in its companions, ill lodging, ill fare, ill clothing, &c. this may wel paſſe for one cauſe of weakneſſe. The ſecond is pride; a ſinne that ſo ſwels the ſoule that it breaks the skin and caſe, the body: pride breaks the wits, witneſſe *Nebuchadnezzar*; breakes the heart, and wounds it ſelfe, witneſſe *Saul*, *Achitophel*, and breaks ones ſleepe, ones peace, body, eſtate, all; a ſick diſeaſe: a proud man is never without ſome ailement. The third is drunkenneſſe or intemperance: a man of this diſtemper, lies as open to diſeaſes as an unwalled Towne to invaſions and aſſaults. To him is woe, redneſſe of face, &c. *Pro.* 23. Brethren, if you would not be ſicke, have nothing to doe with theſe fore-runners: prevent ſickneſſe in the cauſe.

ר״ש *Vid. Aljed. Rhet.* Thus they conceited.

Pro. 25. 27, 28.

For the ſecond, Health; great *Salomon* hath written a Phyſicks for us, as well as Ethicks, in his

Proverbs: there you may reade of the Countreymans three Doctors, Quiet, Diet, Mirth. For the first, health is nothing but Natures rest & repast; health gives peace, and peace yeelds health: outward peace is a great blessing, and very wholesome, but that comes from peace within; which is double, 1. peace of Justification, 2. peace of Sanctification. So long as there's warre in the conscience, warre in the affections, one power and lust conflicting with another, alas there's no more quiet to us than was of old to *Rebecca*: but when Faith heals the conscience, and Grace hushes the affections, & composes all within, then the soule lookes out of the body, and sits in the face with a cheerefull countenance. If your flesh, with *David*, shall rejoyce, labour for this peace: get faith in Christs bloud, get the vertue of Christs resurrection, get wisdome, & all saving grace, and that makes for health, and is a medicine; *Pro.* 3.8.

Gen. 26.

2 For Diet, *Salomon* gives rules, 1. for time; *Eccl.* 10.16.17.2. for quality, *Pro.* 23. speaking of wine-bibbers, fleshmongers, *Pro.* 20.&3.&c. 3. for quantitie; eat not too much honey, which is true in the letter: let not out the appetite, lest it cut thy throat, *Pro.* 23.2. but rather be of the restraining hand, feed with feare, as *Jude* speakes, rise with an appetite, and use the Emperours Physicke, cure all exceedings by abstinence.

Pro. 25.27.

V.M. Mason of Fasting.

Aurelius

3 For mirth, *Salomon* is much in that argument: he 1. commends the thing, a good heart, i. a cheerfull heart is health to the bones, a very medicine: 2. he perswades the meanes, *Put sorrow from thy*

Pro. 15.13.& 17.22.

thy heart (saith he) *reioyce with thy wife*, be lightsome in thy clothes, cheerefull at thy meales, &c. diligent in thy calling, than the which nothing is more availeable to comfort, after spirituall means of prayer, thanksgiving &c. And he that in Gods means, uses himselfe into possession of these, shall arrive at so much health as shall be behoovefull.

Secondly, if this double blessing be worth double thanks, lets prize it accordingly, and praise God for it, and remember that there is a twofold deliverance; one which keeps us from sicknesse; another, that helps us out of sicknesse: a double blessing, one in continuing health without sicknesse, another in restoring health after sicknesse. If we enjoy either, let God have the praise, and conclude for thy body, as *Austen* for his soule, blesse God that hee hath kept off some, & taken off other sicknesses. For the first: there be some men who never knew what back-ach, tooth-ach, head-ach meant, they scarce know what tis to have a finger ake, at least they have enjoyed some good measure of health which hath its latitude; these men I confesse can hardly weigh sicknesse, or prize health: the best course will be to send them to an Hospitall, or to the house of mourning, there shall they finde silence, solitarinesse, sadnesse, light shut out, ayre shut out, misery shut in, children weeping, wife sighing; the husband groaning, Oh my head, O my backe, O my stomack, sicke, sick, sick, I cannot tell what to doe, where to rest, helpe me up, helpe me downe, O I sinke, I cannot stand, I cannot sit, I cannot lye, I

Vse 2.

Et quæ ficimola, & quæ non sensi, &c. Lucd.

Galen. de san. tuend. l. 1. c. 4. 5.

cannot eat, I cannot sleepe, I cannot live, I cannot die, O what shall I doe?

Brethren, if you have not felt sickneſſe, yet heare it, view it, see how it racks and tortures a poore man, and that done, reflect upon thy selfe and say, O Lord, how much am I bound to thee for health! I can eat, my brother cannot; I can walke, he cannot; I sleepe all night, he never layes his eyes together; O Lord, give mee a merciſull heart to men, a thankſull heart to thee for this bleſſing.

For the second sort; have we beene sicke and now made sound? lay both estates together with *Hezekiah*, and provoke thy selfe to thankfulneſſe. Call to minde what then thine anguiſh was, how sicke thy stomack was, how sad thy friends were, how tedious the night, how long the day, how terrible the thoughts of death, the apprehenſion of judgemen thinke now thy thoughts then, acknowledge now thy then purpoſes and vowes. Didſt thou not then thinke, and promiſe, Oh, if God would reprive mee once more, I would become a new man, more carefull of my wayes, more thankſull for health than ever I have beene; thinke now what the price of health was then, what then thou wouldſt have given for one nights sleep, one hours ease, one draught of drink, one vomit, one stoole, one the least of those mercies which now thou enjoyſt: thinke how little wealth, houſe, land, friends, all seemed to thee without health, and now thou haſt all restored againe in this, lift up thine eyes and hands to hea-

ven with *Nebuchadnezzar*, and say, Sickneſſe put me out of poſſeſſion of all, but with health all is come backe againe; my ſtomack is come to mee, my ſleepe, my fleſh, my ſtrength, my joy, my friends, my houſe, my wealth, all is returned: O what a change is here! earſt nothing but pain, now nothing but eaſe; not long ſince ſtript of all, now poſſeſſed of all, as if I were another *Iob*.

Thus, would wee looke either downeward or backward, wee ſhould become more thankfull; but in any caſe take that with you which is ſaid before of thankfulneſſe in generall, and apply it to this particular of health. Thankfulneſſe ſtands not in words and complements: if you will bee truly thankfull for health, thus doe.

Nihil prodeſt verbis preferre virtutem factis, deſtruere veritatem. Cypr. de mortal.

1. Come forth of all action as *Iob* did, that is, as the gold comes out of the fire, purged from your droſſe: let ſickneſſe draine the ſoule as well as bodie, and leave your humours, your pride, ſelfe-love, worldlineſſe, hypocriſie, &c. weaker than it found them: and now you be made whole, take your Saviours *Item, Sinne no more, leſt a worſe thing happen to you*; fall not to your old dyet, leſt you fall into your old diſeaſes and relapſe. The chiefeſt uſe of ſickneſſe is to be made after it: in ſickneſſe we muſt reſolve againſt ſin, our ſpeciall ſin, but after ſickneſſe we muſt ſecond our reſolutions with performances. Now then pay thy vowes, ſinne over thy ſinnes no more, but lay downe the practice of groſſe ſinnes, the purpoſe of all, & ſhun at leaſt the occaſions of them. And then in the ſecond place, offer to God the

Iob 23 10.

Ioh. 5. 14.

ranſome of thy life, as the Law runnes, *Exod.* 31. I meane, leave ſome ſeale and pawne of thy thankfulneſſe to God, as *Hezekiah* did, nay as heathens did; they after a ſhipwracke and danger, would offer ſomething, after a fit of ſickneſſe would conſecrate ſomething to their gods. If thou wilt not be before-hand with Philiſtims to offer in thy miſery, yet at leaſt returne with the Samaritan, being recovered, and preſent ſomething; let ſome Church, ſome Pariſh, ſome one Preacher, ſome few poore men be witneſſes of thy thankfulneſſe, and bleſſe God with and for thee. I ſhall ever ſuſpect that thankſgiving, that ſpends it ſelfe in empty words: the man truly thankfull, will make a ſhift to pay his Phyſitian, much more to praiſe his God with hand as well as tongue. Reall thankfulneſſe is the beſt preſervative of health: let *Hezekiah* lengthen Gods praiſes, and God will lengthen his dayes, and give him ſuch a protection as never ſubject had.

Vid. Cic. de nat. d. or. l. 2 Tibul. elog. 1. ad Iſid. Strab. l. 8. Plut. de oracul. Pyth.

Nor is it ſufficient to preſent the Lord once, and to confine our thankfulneſſe to any one particular inſtance; we muſt, in the third place, conſecrate our ſtrengths and lives to God, and offer up our ſelves as living and acceptable ſacrifices to him, that is, wee muſt uſe all our time, all our wit, all our health, every limbe, every thing that hee hath folded up in our health, to the ſetting up of God in our hearts and lives; love him more than ever, feare him more, truſt him more, pray more, reade more, heare more, do more worſhip, at leaſt more purely than before in our Chriſtian calling;

Rom. 12.

Opus noſtrum Pſalterium noſtrum eſt. Aug. in Pſal. 91.

and

and in our particular calling, be more upright, constant, chearefull, fruitfull than before, more humble, more helpfull, more merciſull, more true, juſt, charitable than before: in one, better Chriſtians, better Church-men, better Commonwealths men, better husbands, better Maſters, better parents, children, ſervants than before. This, this is true thankfulneſſe, when we heale in ſoule and body together, when we grow in ſpirituall ſtrength as well as in bodily, when wee ſpend all that ſufficiencie upon God and the publike, which we have received from God; and this is the thankfulneſſe which I now call you and my ſelfe unto, O be thus thankfull for your private ſafetie, and for the publike. Our prayers for London, &c. have engaged us unto thankfulneſſe for them; for if we were bound to pray for them being viſited, wee are bound to praiſe God for them being delivered: and would the one might be as ſolemne as the other.

This was preached before the publike thankſgiving.

2. Now if we muſt be thankfull for others, muſt we not for our ſelves? O my brethren, lets caſt an eye towards our head City, and ſee what deſolations are there made; goe into ſome places, and there's ſilence: aske, where dwels ſuch a one? and the anſwer will be, hee is dead: where's his wife? dead: where his children? dead: where his man, his maid? dead: who is in the houſe? death: and who dwels there? death; and who at next houſe? death: and who next that? death, death; pale death keeps ſhop, ſits in the windowes, ſeales up doores and holds poſſeſſion, ſo,

ſo that none dare enter. Paſſe from ſtreets into ſome houſes, and what ſee you? ſome children, but not father nor mother; aske, childe where's father? gone; where's mother? gone, he knowes not whither nor how. Paſſe on, and ſee in others ſad ſilent parents, mourning like *Rachel*, becauſe their children are not: To make the matter ſhort, doe but thinke what once their feares were, what now their griefes are for their friends, then ſicke, now dead; and then come whom, and ſay, In this common calamitie God hides our towne, there's no crying in our ſtreets, no tolling of bells, no rumbling of carkaſes, no ſealing up of doores, brethren meet together in the Church, neighbours together in the fields, parents dare keep their children by them, husbands and wives live together; wee be not a terror or danger one to another, but a comfort, a ſafeguard: O who can be ſufficiently thankfull for theſe mercies? why ſhould we whine for a few wants? we lacke money, lacke corne, &c. O thou haſt thy life for a prey; thou, thy wife, thy children, thy man-ſervant, thy maid-ſervant, thy kindred, thy neighbours, thy cattell live, and life is more than rayment, food, money, all things under Chriſt. Bleſſe God for this, and ſay, I am poore, but yet I live; my wife is ſickly, but yet ſhee lives; my children weake, lame, but yet they live: whilſt there's life, there's mercy; where there's mercy, there ſhould be thankfulneſſe: the dead cannot, the living, the living, ſaith *Hezekiah*, muſt praiſe God, and that whilſt living, as *David* ſpeakes, *Pſ.* 146.2.

Exod.18.4.
Pſ.118.18

Post-

POSTSCRIPT.

AND here London, let me addresse one exhortation to thee: Hitherto we have stood amazed at thy misery and sudden change, sometime sorrow hath thrust out sad complaints, *How doth the Citie sit solitary that was full of people, &c. Lam.* 1.1. sometimes silence hath swallowed up all words, and left us speechlesse, like *Iobs* friends: now me thought we heard thy inhabitants crying, *Is it nothing, &c. Lam.* 1.12. now againe thy friends standing alooſe for feare, as once men shall for Babel, crying out, *Alas, alas that great City, in one houre is thy judgement come, &c. Rev.*18. In this case thou wast not at leasure to heare, nor wee in case to speake: At such a time to tell thee of thy faults, had beene (as one who wanted no wit, spake) to upbraid thee with thy fortune, rather than to seeke thy reformation: But now the case is altered, the heavens are cleered, and thou with them. Now its time for all thy friends to call upon thee, for thee to call upon thy selfe. Wee have waited long to heare when thou wouldest say, O all ye that mourned for mee, now rejoyce with me, and repay as many thanks for me, as I have had prayers from you. Take heed, unthankfulnesse soone spends what prayers hath bin long in getting; forfeit not all againe for want of thanks. Looke upon *Hezekiah*, he was sicke and prayed, hee recovered and sung. If I should say that he was sicke of your sicknesse, I should not

Tacuimus quia tota civitas exhausta, &c. Chrysost. 11. *ad pop. Ant.* Sir W. Ral.

V. Valef. ſcr. Philoſ. Abulenſ. in 4. Reg. c. 20. q3.

ſay it without an Author: this I can ſay, his ſickneſs was but perſonall, yet he is thankfull; what ever his diſeaſe was, you will yeeld the plague to be a ſickneſſe, yea cuſtome ſaith, The ſickneſs, The plague, The viſitation. This granted, there's great reaſon that thou ſhouldeſt be as thankfull for a thouſand as hee for one, and adde deeds to words as well as he: To this purpoſe, runne his method; 1. Make thy ſelfe ſenſible and mindfull of thy miſery paſt: ſickneſſe is a rod, as the Goſpell tells us; the voyce now to the City is, Heare the rod & who appoints it. The rod hath a mouth, if thou haſt an eare; that ſpeaks its errand, and gives thee thy leſſon. If thou wilt heare me, Ile deliver it to thee with the ſame affection (degrees excepted) that *Elihu* did to *Iob*, *chap.* 34. 31. 32.

ἀπὸ νόσων ᾗ μαστίγων. Luc. 7. 21. Mic. 6. 9.

Iob 34. 31.

Surely it is meet, and it becomes thee to ſay, and that to God, I have borne chaſtiſement; this the firſt leſſon. Farre be it from thee to ſay in thy heart, Tis true, I have buried many children, but what were they? of the baſer & poorer ſort, ſuch, whoſe lives were burdenſome, whoſe deaths are beneficiall to me: nor let it enter into thy heart to thinke, Well, I ſee the error; had ſuch a place beene ſcoured, ſuch traffike ſtayed, ſuch meanes uſed, this had beene prevented, hereafter Ile bee wiſer. No, it is thy wiſdome to ſee Gods Name written upon this rod, as *Micah* ſpeakes, and to acknowledge him: we wiſh thee to uſe all ſecondary meanes, but not to reſt there; thy experience hath taught thee, that the plague nothing feares, either thy new fields, or freſh waters, &c. it comes

of

of Gods errand, and when it comes, take knowledge of it, for it will not away without its errand. Therefore in the second place, improve the affliction, as well as feele it; proceed to the second lesson in *Iob*, and say, Ile sinne no more. First, see why the rod is sent, as well as by who. The rod buds not out of the dust, it hath a root, and that root is sinne, and that sinne is manifold. A King doth not use to smite downe his subjects by thousands for small offences; a father will not draw a sword upon his children for toyes and trifles: London, thou must take the height of thy sinnes by the compasse of the punishment, and judge of that by this. 2. Iob 5.6.

What I have thought of thee, and thy government in generall, I have spoken elsewhere seasonably enough, as I think; but now I speake to thee, I earnestly intreat thee to take into thy consideration *Ezek.* 22. and therein note how the Lord charges her not onely with such crimes as were committed by her, but also in her, *In thee*, saith God, *were they, &c.*

For thine owne government and practice, I cannot tell how to hope almost that it should be much better in so populous and various a place, nay, I know not the City under heaven, that's better ordred and disciplined: nevertheless in such a confluence of people of nations, it cannot be avoided but much sinne will be committed in thee, if not by thee; and these sinnes, so farre as connivencie and baseneſſe makes thine, will endanger thee. When therefore thou hast surveyed thine

Tuum est quod tibi non displicet. Hier.

owne wayes, cast into the account thine other-mens-sinnes, thine-other-land-sinnes, thy Dutch sinnes, thy French sinnes, thy Spanish sinnes, thy Italian sinnes, thine-owne-countrey-sinnes; see whether there be not in thee those that eat upon the mountaines, and those that for lucre sake both harbour and hide them. Whether in thee there be not such as never yet saw Christs face, or heard his voyce in the Assemblies: whether in this wonderfull light, there be not in thee who know not whether Christ be a man or woman: whether there be not in thee men, who study new oaths and dyes, as men doe new fashions: whether in thee there be not who never see the Sabbath light, but lye either buried in bed, or drowned in drinke: whether in thee children be not so wantonly bred, that they sleight father and mother; and, to make short of a long bed-roll, whether in thee there be not wretched men that set open their doores to all the bankrupts, unthrifts, gamesters, robbers, Cheaters, harlots that the countrey pursues: whether in thee there be not some that set all to sale, wife, childe, servant, name, conscience, soule, all. And if upon search these or any of these shall bee found within thy walls or reach, O glorifie God in his visitation, and save thy selfe by disclayming these sinnes. Thine they be not, if thou where thou mayst dost reforme them, and where thy power fayles dost bewaile them. Howbeit this is not all; as sinne must be seene, so must it be left: and therefore thou must proceed, and say, He offend no

Iob 34.32.

more: as a Christian, Ile reforme my selfe; as a parent, my Children; as a Master, my family; as a Magistrate, my charge; as a tradsman, my courses. And to the end thy reformation may be acceptable, learne two things more of *Eliba*, first, be willing to see and know thy faults, pray that God would adde to correction instruction, that he will open thine heart to heare, and some mouth to speake home to thy case, thy soule; and when light is comming, winke not with thine eyes, shut not the doore against it. Secondly, carry ever about thee this resolution, Let God teach, Ile learne; speake, Ile heare; convince me of a sinne, Ile leave it whatever becomes of me; be it my living, be it mine ease, my life, if God will say it is a sinne, Ile leave it in the practice, in the purpose, in the allowance of it; this murtherous sinne that hath slaine my child, my friend, so many of my neighbours, nay my Saviour, shall never have place againe in my heart or house. And this is not onely the way to thankfulnesse, but also a proofe and peece of it: know that so many sinnes as the love of God constraines us to leave, so many songs are presented to God; every slaine lust is a gratulatory sacrifice.

Vers. 32.

Psal. 94. 12.

Chrys. de laude Dei.

Secondly, thou must proceed with *Hezekiah*, and see from what, to what God hath brought thee: shall a City conceive and bring forth in a day? it hath beene so with thee. I may say of thy sorrowes, what *Iob* speakes of his comforts, they have beene swifter than a shuttle. Didst thou or any man living thinke, that within one Summer

Iob 7.

thou shouldest burie so many, and so few weekely? could it be imagined, that when thy channels were discovered in so low an ebbe, that thy banks should be so suddenly filled againe? O London looke upon thy selfe, and wonder at thy selfe: invert now *Ieremies* lamentation, and say, How is the solitary Citie become full! how is shee that was barren, made fruitfull! Sit downe with *Hezekiah*, and consider what thy bitternesse was when death walkt in the streets, raged in the chambers, when death was in the pot, in the bed, in the dish, in the hall, in the parlour, when the bells spake nothing but death, the doors presented nothing but death, and every man thou saweſt, thing thou toucheſt, place thou sateſt in, threatned thee with death: consider what thy cares, feares, griefs, thoughts were then; and now whileſt thine eyes behold as it were a resurrection to life, so that now life is in the streets, life in the house, life in the Church, trading, building, singing, &c. alive againe, blesse thy GOD that hath wrought this change, and get up with *Hezekiah* to the house of the Lord: Strange it was, that hee in so short a space should measure the whole distance betwixt death and life; yesterday dead in nature, as unlikely to live as the sunne to goe backward, and to morrow so strong that he could shew himselfe in the Lords courts: This is wonderfull, and this made him wondrous thankfull. And what (I pray) wants thy deliverance of this? how much lesse wonderfull? how fast did sickneſſe come in, how fast did it gallop out? how fast did it rise from

See the plague at Alex. in Cypr. & Euſ.

scores

scores to thousands, how fast did he fall againe from thousands to scores? London; lay those things together, and forget not him who hath done so great things for thee.

In the third place, *Hezekiah* loves not to dispatch all at one journey: he begins his song assoone as mought be, but is not ended yet; he hath left a patterne for thee to worke by. Thinke it not sufficient to complement God with a few words, and a short song, for a long deliverance; write this mercy with a pen of Diamond, in a booke of Marble; call upon all within thee, as *David* did within him, to speake of this deliverance to childrens children, and doe something that may set men on singing 500. yeares hence: Thou hast sonnes of all sorts; some Engineers, some Artists, some Poets, some of excellent invention, some of great activity, some very daring and undertaking, some strong, some wise, some rich, of all ranks some; call upon them, some to write, some to build, some to invent, some to give, that Citie, Country, Church, State, sea and land may take occasion thence of blessing God, whilst London or England stands. Now happy *Hezekiah*, and happy, sicknesse of his that ended so well: his afflictions sent him to God with prayers, his recovery with praises; nor God, nor man lost by this bargaine: God had more service, *Hezekiah* more experience, we gaine a good copy, and *Hezekiah* hath his lease renewed for fifteene yeares: And thus afflictions conclude, which begin with prayer and end in thankfulnesse. London, make thy

Psal. 103. 1.

selfe

selfe againe by thy losse, joine praises to thy former prayers, grow more wise, holy, humble, temperate, just, mercifull, fruitfull, and thou art a winner; thy gaines exceed thy losses present, and for the future, thou hast opened a faire prospect to a constant peace. The best security from future miseries, is to profit by former: beleeve it, thou canst not take a better medicine against the Plague, than to profit by what is past. Now the Lord hath promised to teach us to profit, by *Esay*, and he performe it for his mercies sake, that so the controversie may end here, and the Lord may not bee put to saddle his pale horse of famine, which hath made parents to eat up their children once, and to wish them alive againe, that they might eat them againe. *Amen.*

FINIS.

Library of the
UNION THEOLOGICAL SEMINARY
New York